

A
F E W R E M A R K S
ON THE
PROVISION MADE
FOR THE
I N S A N E I N I N D I A :
WITH
SUGGESTIONS FOR ITS EXTENSION AND IMPROVEMENT,
WITHOUT ENCROACHING ON THE PUBLIC TREASURY.

FOR PRIVATE CIRCULATION.

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“It is not the dangerous Lunatic alone who requires to be placed in an Asylum.”—*Dr. Conolly’s Remonstrance with the Lord Chief Baron.*

“Amongst the many persons confined as being Lunatics, or of unsound mind, those who are manifestly dangerous, that is to say, those who, by some overt act, have already proved themselves to be dangerous, are comparatively few in number; the far more numerous classes consisting of,—1st, Those who are sent into Lunatic establishments for the purpose of treatment with a view to the alleviation and cure of their malady; 2ndly, those who, from diseases of mind, are incapable of self-government, and who, therefore, require at certain periods (or, perhaps, generally) the most careful supervision and control; and, 3rdly, those who are incapable of taking care of themselves or their affairs, and are likely, therefore, to sustain serious injury if left at large and unprotected.”—*Letter to the Lord Chancellor from the Commissioners in Lunacy.*

“Wherever the provision for the Insane poor, by the Legislature, and by the Executive Magistracy, is defective, the coercion and restraint to which the poor victim of a disordered mind is subjected are almost necessarily brutal and coercive; and such as must lead, *as they ever have led*, to a frightful rate of mortality.
* * * It is when the poor Lunatic is most completely unprotected, and abandoned to neglect, that the evils of excessive coercion, seclusion, and restraint, attain their maximum.”—*Dr. Thurnam on the Statistics of Insanity*, page 103.

“The officers attached to the Asylums on the continent of India are, apparently, anxious to improve their condition; but it must always be remembered that the want of a properly constructed building, erected especially for the Insane, constitutes an obstacle, almost insuperable, to the introduction of improvements of any kind.”—*Dr. Conolly on the Construction and Government of Lunatic Asylums*, page 183.

ON THE
PROVISION MADE
FOR THE
INSANE IN INDIA.

WE learn, from Colonel Sykes, that, so recently as 1840, out of the entire population of the Bengal and North-West Provinces,—estimated at between 60,000,000 and 70,000,000 souls,—only 639 were confined in Lunatic Asylums.* The number of Asylum patients furnished by the 13,000,000 inhabitants of the Madras Presidency, I have not been able to ascertain; but in that of Bombay, the Insane under treatment do not exceed an average strength of 150, while the population (inclusive of the Scindians) cannot fall far short of 7,000,000.

As nothing definite is known regarding the statistics of Insanity in India, it is impossible, even approximatively, to indicate the numerical ratio subsisting between the confined and unconfined Lunatics of that country. But it is an indisputable fact that the latter constitute a very numerous body, and that the inmates of the Indian Asylums form but a small minority of the Insane population. A distinguished public man, writing from Bombay, expresses himself as follows; and it is believed that his remarks are quite as applicable to any

* See the interesting paper on the Statistics of the Bengal Hospitals for the Insane, read by this eminent statist before the British Association in 1844.

other part of India as to that he has more particularly in view:—

“The only patients that ever reach the Asylum are those caught by the police as dangerous or mischievous. * * *
“The people will not send away their suffering relatives, unless when compelled; and maniacs and idiots are to be found, accordingly, in every village and town you enter.
“*How treated, you may imagine.*”

How treated! When a Lunatic is mischievous or violent, it is inconsistent with what we know of human nature to suppose that, be his lot cast where it may, he can escape being placed under restraint. The instinct of self-preservation will prompt his relatives, and neighbours, to take effectual measures for their own protection; and what these measures will be, in countries where Asylums do not exist, or are not resorted to, it is easy to imagine. At first, the poor creature is bound with ropes, or such other instruments of coercion as may be at hand. But to confine the limbs of a Lunatic, far from subduing his mind, tends only to exasperate it; and peace flies from his dwelling, while his tongue is allowed free scope. His cries, and yells, and oaths, and ribaldry, becoming insupportable, he is either gagged, or locked up in some untenanted building. Not improbably, he has to submit to both varieties of treatment. Except to supply his more urgent wants, his relatives rarely venture near him, for they have learned to dread him; and if, as is most likely, he has become dirty in his habits, he excites their disgust. When they do visit him, a struggle frequently ensues, in the course of which the unhappy maniac is pretty certain to be repaid, with compound interest, for any kicks or blows he may inflict. Unsoothed, unamused, left to his own painful thoughts, to darkness, to filth, to vermin, and to the festering sores his bonds have produced, the wretched outcast either seeks in self-inflicted death a termination to his misery, or, finally, lapses into a state of hopeless fatuity. It may be that, instead of keeping him at home, his friends have handed him over to the care of some mercenary custodier; in

which case his lot can scarcely be deemed more enviable. When mischievous, he is beaten; when vociferous, he is gagged; and the necessities of life, not the requirements of comfort, are the measure of the attention he receives. From bad to worse is his progress. In proportion as the image of God is effaced in him, does he pass from an object of indifference into one of positive loathing; and happy is the hour of his release from the bondage and sufferings of the flesh.

Is this an over-charged picture of the condition of many an Indian maniac? From what we know of human nature, and of the history of Insanity in Europe, we are entitled to demand of those who so pronounce it, indisputable proof that their own more pleasant sketches are copied from life.

It may be alleged that, in India, Insanity is viewed with feelings akin to religious awe, and the Insane as objects of especial kindness and commiseration. But it is not to be denied that familiarity with suffering is apt to beget indifference to it, in those who have not received a high moral culture; and few who are conversant with human nature, and know how provoking the madman often is, will believe, without positive proof to that effect, that any abstract conceptions of "the divinity that doth hedge him in" protect the Indian Lunatic from an average share of hardship and cruelty. There are, probably, few Indian magistrates who have not had cases brought before them, painfully demonstrating, that any theoretical views, of Insanity, prevailing in India are as inefficacious in promoting the happiness of its maniacs, as the veneration in which Hindoos hold bovine animals notoriously is, in securing these creatures against ill-usage. At all events, we know that it is *physically impossible* for the guardians of the Insane to avoid frequent recourse to harsh and cruel measures, unless provided with the means and appliances which are only to be found in a properly-constructed, and well-appointed Asylum. Further, the history of Insanity teaches us, that no inconsiderable portion of the

sufferings to which the European Lunatic was doomed, in bygone days, arose rather from the ignorance, than from the inhumanity, of his keepers;—from erroneous views of the nature of his malady, and from a grievously erroneous estimate of his capacity for enjoyment, and of his susceptibility to painful impressions. And have we not reason to fear, that what has occurred in Europe may, under a not dissimilar system, be now occurring in India?

But the unnecessary severities they have to endure are not the only feature in which the condition of the great body of Indian Lunatics claims our pity. The mere privation of that enlightened Asylum treatment, under which “*every case is curable, or improvable up to a certain point,*”* is, itself, an evil of no ordinary magnitude. And if Insanity really be, as we have grounds for suspecting that it is, a disease of far from rare occurrence in India, how vast must be the amount of remediable, but unremedied, human misery permitted to exist in that country!† Nor ought we to overlook the

* Dr. Conolly on the “Construction and Government of Lunatic Asylums,” p. 1.—“Experience,” says Sir A. Morrison, “has fully proved that in *every* case of mental disease, medical treatment and moral management may be highly beneficial; and, although they may fail in effecting a cure, *in all cases they tend to the comfort of the sufferer*, while the neglect of suitable treatment, at the commencement, very much diminishes the chance of recovery.”—(*Lectures*, p. 2.) “An Indian Mad-house,” writes Dr. G. M. Paterson, of the Bengal Army (*Transactions of the Phrenological Society of Edinburgh*), “is rather a picture of passive imbecility, than a heart-rending scene of raving mania, or moping melancholy.” How far is this attributable to the want of proper treatment in the earlier stages of the malady?

† At the end of this pamphlet (Appendix I.) are stated a few of the considerations which seem to throw discredit on the oft-repeated assertion that the natives of India are singularly exempt from mental derangement. It would be convenient if those who talk of the “*comparative,*” and “*remarkable,*” infrequency of this malady in India, would let us know the precise ideas they attach to these expressions. If, while the proportion of the Insane to the Sane in Europe generally, is nearly as 1 to 1,000, it should in India be only as 1 to 4,000, we might truly enough assert that Insanity is a “*comparatively*” rare disease in that country. Yet, despite this comparative infrequency, there would be, at this moment, in the Bengal and

danger,—so obviously incurred under a system which tolerates a large body of Lunatics to remain at large,—of a predisposition to Insanity being diffused throughout the community, by the sexual intercourse of the insane with the sane, and with each other. And, surely, it is not mere flatulent sentimentalism to express a fear that, in India, as has been the case in Britain, the unprincipled and the heartless may avail themselves of the facilities which, under such a state of matters, the convenient plea of Insanity affords for effecting their wicked purposes.

A more humane or generous Government than that of British India does not exist. And in nothing is its benevolence more conspicuous than in the profuse liberality with which it extends to its subjects the blessings which medical science has to bestow. It erects, throughout its provinces, Hospitals and Dispensaries in which advice and medicine are gratuitously distributed, to all comers. It retains a staff of accomplished Oculists, of whose skill the poor are entreated to avail themselves. It disperses over the country a large body of migratory Vaccinators, who are instructed to use every means, short of compulsion, to induce the people to avail themselves of the boon thus, literally, brought to their doors. And, more than all, it labours earnestly to naturalize the healing art within its territories, by instituting and endowing Colleges, “where not only is the highest order of education provided, with all the means and appliances which a lavish liberality can command, free of cost to the pupils; but where,—superadded to these advantages,—scholarships and other prizes, alike lucrative and honourable, are held out, as additional incentives to the acquisition of that knowledge which youths in England, gladly, pay large sums to have the

North-West Provinces alone, upwards of 14,000 Lunatics unprovided with medical treatment. If, again, the ratio of the Insane to the Sane, were only as 1 to 10,000, we should, indeed, be justified in saying that Insanity was a “*remarkably*” rare disease; but it would nevertheless be true, that, in the provinces referred to, upwards of 5,000 of our fellow creatures stood in need of, but were denied, the advantages which only an Asylum can afford.

privilege of acquiring.”* With these facts before us, we must seek for an explanation of the neglected state of the Indian Lunatic, in other causes than an indifference to human suffering on the part of his rulers.

The truth is, that the extent of the provision made for the reception and treatment of the Insane by the Indian Government, though it falls lamentably short of the *real*, exceeds the *expressed* wants of the country. Disbelieving the alleged curability of Insanity by human agency, and regarding our Asylums as mere places of confinement, the people of India shrink from sending thither their stricken relatives. Not only will the friends of the Insane, in most cases, bear with much personal inconvenience, rather than demit them to an Asylum; but their neighbours would require no ordinary provocation to induce them to make complaints which, if brought before the European magistrate, would entail on objects of popular interest and sympathy, what would be considered as equivalent to committal to gaol. A promise that the unhappy Lunatic should, for the future, be confined when in an excited state, would, in most cases, satisfy those who had suffered from his vagaries. At all events, a pecuniary *solatium* would rarely fail to soothe their angry feelings. And there is but little doubt that measures would be taken, by those charged with his custody, to prevent a repetition of the madman's excesses. The probable nature of these measures has been already suggested.

Bearing these circumstances in mind, and at the same time taking into consideration the vast extent of territory over which a single magistrate's jurisdiction extends; the impossibility of his acquiring a knowledge of its affairs from personal observation; and the fact that those from whom he derives his information, and through whom most complaints must pass ere they reach him, entertain the same views of Insanity, and the same feelings of aversion to our Asylums, as

* Speech of Dr. James Burnes, K.H., Surgeon-General of the Bombay Army, on the occasion of the last distribution of prizes and scholarships at the Grant Medical College.

the friends and neighbours of the Insane,—we must cease to wonder that but few of the cases of Insanity actually existing in his districts are brought to his notice. And when we further reflect that, until lately, no magistrate would have felt justified in removing from their homes, even dangerous lunatics, whose friends undertook to be responsible for their future good conduct, we cannot be surprised, however we may deplore, that the inmates of the Indian Asylums should bear so slender a proportion to the Insane population of the country.

To those whose views of administration are solely derived from the contemplation of European models, and who are ignorant of the peculiar circumstances of India, it may appear that the Government of that country is to blame for not having rendered the regulations in reference to the Insane more stringent. It is enough to reply, that the law relating to Lunatics *has* recently been altered; and that it is doubtful how far the alteration will promote the happiness of these stricken beings. The following paragraph is extracted from one of the February numbers of the "*Friend of India*,"—generally considered the most authoritative of the Indian newspapers.

"The *Calcutta Gazette* of yesterday (February 18th), contains a much-needed Act to enable the magistrates to confine Lunatics whose state of mind may be considered dangerous to others. There will, we apprehend, be some difficulty in executing the law, as the natives are said to reverence individuals thus afflicted, and have a strong aversion to the exercise of personal restraint on them."

For "*personal restraint*," let us read "*Asylum treatment*." As has been already said, it is in the last degree unreasonable to suppose that, in any part of the world, a violent or mischievous Lunatic can escape restraint, of some kind or other. The only question is,—shall it be the moral restraint of an Asylum, or the brutal physical coercion which *must* be had recourse to where the means and appliances of a well-contrived Asylum are wanting. It is, therefore, to be feared

that, till some revulsion be effected in the feelings of the natives towards our Asylums, the benevolently-framed law referred to will, indirectly, tend to increase the wretchedness of the Insane population of India. The greater the powers with which the magistrate is invested, the greater will be the precautions of the friends of the Insane to keep them out of mischief, and out of sight; the more will the Lunatic's liberty, at all times, be abridged; and the closer will be his incarceration, and the tighter drawn his cords, when incipient excitement manifests itself. Can we, at all events, reasonably hope it will be otherwise?

But is it not possible to create a revulsion in the popular mind,—to remove from it the distrust and dread with which our Asylums are regarded,—and thus, without doing violence to the feelings of their relatives, confer an unspeakable boon on the Insane of India? Surely it is. The distrust and dread which we deplore are the result of mere unenlightened prejudice; and no unenlightened prejudice is, or can be, invincible.

Grant that, to the native of India, the Lunatic is (theoretically) an object of affectionate interest, not unmingled with religious awe,—as being one with whom God deals mysteriously; would he not find the spirit of European Asylum management in perfect harmony with such a view? He cannot believe in the curability of Insanity by human agency; but may we not remove his scepticism, by performing cures of which he shall be the witness? He regards our Asylums as mere places of confinement, in which the heartlessness of Man adds bitterness to the visitations of Heaven; but is it not in our power, by ocular demonstration, to convince him of the injustice of his suspicions?

Let us take him round cheerful wards, and pleasant gardens, and busy workshops, and point out to him amongst the quiet, clean, well-fed, and industrious beings around him, men who, but a few months before, were brought to us noisy, violent, filthy,—bearing, it may be, the marks of many beatings, and disfigured with the ulcers their fetters

had produced. And, hiding nothing from him, let us show him, in a padded room, the greatest amount of restraint our regulations permit. Let us introduce him to our well-paid, neatly-attired, respectful, and respectable native attendants,—leaving him, for a while, to converse with them, and interrogate them as minutely as he pleases, about all the arrangements of the Institution. Let us display to him the abundant means of occupation and recreation with which our patients are furnished, and all the appliances and indulgences which philanthropy has provided for the promotion of their happiness;—their cheerful and neatly-arranged airing grounds, their shady walks and arbours, their comfortable sleeping rooms, their ample dietary, their red-letter days of festivity. Then, taking him to the infirmary, let him see that our regards are not monopolised by the curable and the strong, but that, as health and strength fail, our attentions are proportionately increased,—the welfare of the sick being to us an object of especial solicitude.

Afford the native public every facility, compatible with the interests of the patients, for visiting *first-class* Asylums, and satisfying themselves that the system on which they are conducted is one of affectionate tenderness; and their prejudices must gradually vanish. One man will tell another what he has seen, and he, in turn, will repeat the tale to his neighbour,—each narrator, unconsciously, aiding in dispelling the popular delusions. Very many years must elapse ere we can hope that any considerable impression will be made in the outlying districts; but, surely, it is not unreasonable to anticipate the day when it will be a matter of reproach to a man that he denies to his insane relative the benefits which an Asylum offers. Nor is it to be doubted that if the attention of the native gentlemen were drawn to the subject, and its importance duly explained to them, they would, gladly, co-operate with us in such an assault on the prejudices of their countrymen. And it would, probably, be no difficult matter to obtain, through them, authoritative declarations from the heads of the various religious bodies, to the effect

that it is more in accordance with the principles of their several systems to send the Insane to Asylums, where every attention will be paid to them, than to keep them at home. The cordially rendered services of the Indian Press, in promoting such a movement, might, at all events, be confidently relied on.

But it appears indispensable to the success of any attempts we may make to operate, in this direction, on the popular mind, that our Asylums should not only merit the confidence we wish placed in them, but be, as it were, ostentatiously invested with every attribute that is calculated to disarm prejudice, and call forth admiration. It does not seem enough that their exteriors be neither repulsive nor dread-inspiring; they should be such as, at once, to convey a pleasing impression to the mind of the beholder. And as relates to the laying out of the grounds, the interior arrangements and fittings of the house, the character and number of the attendants, the indulgences granted to the patients, and the provision made for their amusement and recreation, a similar regard, it is conceived, should be had to the influence we hope to exert on the community at large. In other words, I venture respectfully to suggest, that the Indian Asylums ought not only to be brought up to the level of the best institutions of the kind in Europe, but, if possible, be made to excel them.

It is as far from my wish, as it would be inconsistent with my duty, to speak in gratuitous disparagement of any of the public institutions of India; but it is, surely, no reflection on my Honourable Masters, or on any of their executive officers, to express a fear that some of the Lunatic establishments of that country,—built when views now exploded obtained regarding the treatment of the Insane,—are not on a par, either as regards construction or equipment, with the first-class Asylums of Britain.

Of the Bengal Asylums, of which there are four, Colonel Sykes informs us that they are “not generally constructed to admit of classification.” But there is reason to believe that, despite this defect of construction, they possess many of the

characteristics of the better class of European Asylums. This, at all events, may be affirmed of the Calcutta Institution, in which, so early as 1818, under the humane and enlightened guardianship of the late Dr. Robinson, brutally coercive measures, worthy of York in its worst days, were replaced by the non-restraint system, carried to an extent that would probably have been pronounced hazardous by even keen European reformers of that date. A reference to Appendix II. will show that this Asylum has not deteriorated of late years. Of the Madras Asylums, I profess to know nothing.

It is to the Bombay Presidency, in which I have the honour to serve, that I now exclusively refer. Within the territories subject to that Presidency are three Asylums,—those of Bombay, Ahmedabad, and Poonah. How useless it would be to attempt effecting any material increase in the number of the inmates of the first of these, which already contains about sixty patients, will be evident from the following remarks of the gentleman who has been already quoted in reference to the same Institution :—

“ Systematic employment is impossible in such a place. They have little but gardening to resort to, and that in a quarter where they have only about an acre of ground enclosed, and can get no more ; and where they are, for six months in the year, without water other than that brought to them from the Fort ditch, nearly three miles off.”*

Of the Asylum itself I shall merely observe, that most assuredly it is *not* first class, and that its exterior, and general appearance, are but little calculated to disarm the popular prejudices. A gentleman who, not many years ago, held the office of Superintendent, thus writes :—

* “ Every Asylum ought to have extensive gardens and enclosures for exercise.”—*Sir A. Morrison's Lectures*, p. 407.

“ The proportion of ground to the number of patients varies considerably. It ought never to be less than ten acres to each hundred patients.”—*Dr. Conolly on the Construction and Government of Lunatic Asylums*, p. 145.

“ Economy in space is a sad extravagance in medicine and medical attendance, and in human life.”—*Dr. W. A. F. Browne on Insanity and Asylums*, p. 183.

“ You will see that, though it may seem to reflect small
 “ credit on myself, I speak as if our Asylums needed great re-
 “ forms. I unhesitatingly say that they do, so far as my own
 “ knowledge of them goes. To have banished restraint and
 “ substituted the rule of love for the sway of terror,—truth,
 “ justice, and mercy, in the room of reproachful and exaspe-
 “ rating reproofs, delusions, and derisive tricks and evasions,
 “ and the no less absurd, though more ferocious blows, stocks,
 “ and coarse means of restraint formerly in use, is really a
 “ great achievement. But, with the knowledge I possess of
 “ the exceeding advantage of means of recreation, bodily and
 “ mental, and of facilities for enabling every patient to apply
 “ himself to the occupation he most loves, or in which he
 “ most excels, and opportunities for developing and fostering
 “ a taste for some new and useful habit of exertion and
 “ industry,—you might well ask me why none such are to be
 “ found in the Presidency. It is enough, however, without
 “ explanation, that I state the fact, and deplore it.” *

* The following gratifying notice of this Asylum occurs in the *Bombay Times* of July 25, 1849 :—

“ We are rejoiced to learn that the exertions of Dr. Mosgrove (ap-
 “ pointed to officiate until the arrival of Dr. Campbell, the recently
 “ nominated Superintendent) to engage the patients of the Lunatic Asylum
 “ in active occupations, are continuing to prove eminently successful.
 “ Their tasks are chiefly those most easily learned ; and they have been
 “ particularly successful in the manufacture of horsecloths, and different
 “ varieties of basket-work. On the patients, the effects of occupation are,
 “ in many cases, magical. Desperate maniacs who had, for years, refused
 “ to wear clothes, and seemed hopelessly intractable and incurable, have
 “ had their attention attracted to what the rest were about ; and at length
 “ they began to do as others were doing. Advancing in habits of industry,
 “ they soon suffered themselves to be clothed, began to take sleep, and
 “ seem now in a fair way of recovery.”

These happy results of Dr. Mosgrove's zeal and humanity do not, in the slightest degree, impugn the accuracy of the description above given. They only prove that Dr. Mosgrove has done his utmost to extract from the existing arrangements all the good of which they are susceptible, and that the success which rarely fails to attend honest and resolute efforts, has been his. Wherever there is the cubic space requisite for human beings to move their arms, and arrange their materials, “ *occupation* ” is, of course, possible.

The Bombay Asylum enjoys the exclusive services of a resident Medical Officer. The salary being somewhat above the emoluments of a regimental charge, and a residence at the Presidency being coveted by most officers, the appointment of Superintendent is considered one of the minor "prizes" of the Service ; and, as such, it is generally given to a senior Assistant-Surgeon, who, as the rule now stands, must vacate it on promotion to the grade of Surgeon. The study of Insanity being a branch of medical education utterly ignored by the licensing bodies of this country, there are few in the public service who can be supposed to know anything about it.* The newly-appointed Superintendents of the Asylum have, therefore, to educate themselves ; and, just as they have done so, they find themselves promoted, and thus denied the opportunity of usefully applying the knowledge they have taken so much pains to acquire. The last incumbent held the office less than two years ; his predecessor for about an equal period. The ex-Superintendent, who has been already quoted, observes as follows, in reference to the system :—

"It causes too rapid a succession of Superintendents ; and, as the situation is only temporary, it diminishes the inducement to qualify for the peculiar duties of the appointment ; or, if any one qualify, it renders, in a little while, his exertions nearly nugatory. By one qualifying himself, I mean, the hard application to all available sources of infor-

* Sir W. Ellis observes,—“It is perfectly inconsistent with common sense to suppose that a man shall intuitively know how to treat insanity.

* * * * It is universally acknowledged to be a most difficult and mysterious disease, and yet it is almost the only one on which the medical student receives no particular instruction ;—indeed, except as being incidentally touched upon in the lectures on Forensic Medicine, it appears almost entirely neglected in the course of medical education ; and, as the subject does not form a branch of examination, the pupils naturally employ their time in those studies which will be directly available, and assist them in obtaining their medical certificates. The result is, that professional men, in other respects well educated, commence practice almost in a state of total ignorance on the subject.”—*Sir W. Ellis on Insanity*, pp. 253-4.]

“ mation,—the exercise of reason,—the cultivation of the
 “ habit of discrimination,—the discipline and control of the
 “ moral man,—which are essential to the judicious and
 “ humane Superintendent of an Insane Hospital.”

I know that Dr. MacLennan, Physician-General of the Bombay Army, disapproves of the rule which compels the Superintendent of the Asylum to vacate his appointment on promotion to the grade of Surgeon; and I have reason to believe that his views are shared by other influential members of the Medical Service. It is, therefore, not improbable that the rule in question will speedily be abolished, and the present amiable, talented, and accomplished incumbent be invited to remain in office, despite promotion, so long as his health enables him to reside in India. At all events, Dr. Campbell cannot expect promotion for six or seven years; and, ere then, there will be ample time for the discussion of the matter.

Of the Asylum at Ahmedabad I have received the following account, from a gentleman who, not many years since, had charge of it:—

“ The buildings are of a straggling nature, without any
 “ plan; being partly an old house in the town, altered and
 “ added to, and partly a new range of rooms and a new
 “ court. These, together, formed a sufficiently comfortable
 “ Asylum for the small number of patients (about 40) that
 “ were in it when I had charge of it. But they do not con-
 “ stitute a proper Asylum, in accordance with the improved
 “ mode of treating the Insane now, universally, adopted in
 “ this country. Nor are they, from their confined situation,
 “ capable of extension. As to alteration, *that* is impossible.
 “ * * * There is *no* ground round the Asylum available
 “ for cultivation. The facilities we had for occupying the
 “ Insane were very small. I was enabled to employ a few in
 “ my own garden; but want of space prevented me employ-
 “ ing them to any profit, either in or out of the Asylum.
 “ Hence my chief object was to amuse them with games, &c.”

Of the Asylum at Poona I have seen only the exterior,

having had, during my residence in India, but two opportunities of visiting that station: one immediately on my arrival in the country, when I was not aware that such an establishment existed; and the other just before my departure, when I was too ill to examine it. Nor have I been successful in obtaining any definite information regarding it from the correspondents to whom I have applied. But I may observe that both it and the one at Ahmedabad are, as it were, mere adjuncts to the "*Civil Hospitals*," and are placed under the "*Civil Surgeons*" of the stations in which they are located.

The functions of a *Civil Surgeon* embrace attendance on the neighbouring Civil Servants of Government and their families; rendering medical aid to such sick natives as present themselves at the Civil Dispensary; the entire responsibility of the Civil Hospital; the medical duties of the Gaol and of the Police Corps, with, occasionally, those of military detachments. In addition to these avocations, the Civil Surgeon is encouraged to augment his salary, by officiating as an Assistant-Magistrate. And, as we have seen, there devolves on him, if he be stationed at Ahmedabad or Poona, the superintendentship of an Asylum, which may be situated at some distance from his private residence. The climate of India being somewhat inimical to great, or protracted exertion of mind or body, it is hardly to be expected that, with so many matters to distract his attention, the Civil Surgeon can devote much time to familiarize himself with the subjects of Insanity and Asylum management. Even assuming him to possess the requisite knowledge, it is difficult to conceive how a medical officer, whose duties are so diversified, can, be he ever so zealous and conscientious, exercise such a vigilant surveillance over the Asylum he nominally superintends, as is requisite to prevent abuses creeping in. At all events, it is scarcely possible he can devote that attention to its affairs which is indispensable, if it be really desired to bring the Indian Asylums to that state of excellence for which I have contended.*

* The gentleman who has been already quoted in reference to the Ahme-

He who takes on himself to suggest improvements is generally expected to demonstrate their practicability; and the question may be asked of me,—“Suppose it conceded that all the Asylums of India require to be either re-erected, remodelled, or considerably extended, to bring them to the standard of excellence which you maintain the interests of

dabad Asylum, gives the following enumeration of the duties he had to perform, in addition to attendance on the Civil and Political Officers of the station, and their families :—

The Lunatic Asylum, with a daily average of about	40 patients.
The Civil Hospital	60 „
The Civil Dispensary	30—40 „
The Gaol	40 „
The Police Corps	20 „

“I had, moreover,” he adds, “a considerable number of patients belonging to the Political departments of Guzerat, of which I had the medical charge. These duties I thought quite sufficient for one man, and therefore I declined accepting the office of Assistant Magistrate.” His successor, however, did not hesitate to accept that office; and I am assured, by one who knew him intimately, that he was, on an average, *occupied with his magisterial duties upwards of five hours per diem*. Let us assume that the time spent by him in attending the Civil and Political Officers, their wives and children, did not, on an average, exceed *half an hour*; that each of his patients in the Civil Hospital, Dispensary, Gaol, and Police Barracks, demanded but *half a minute’s notice*, and that not more than an hour was consumed in accomplishing his various journeys to and fro, it is obvious that on this very moderate estimate, he was called on to render fully *eight hours’* actual labour daily, exclusive of what he bestowed on his Asylum. Deduct still farther from his working day, the time spent by him in attending medical committees, and in discharging the other miscellaneous duties that occasionally devolve on Indian medical officers; in preparing the “returns,” and conducting the “correspondence” implied in the possession of so many offices; in rendering aid to the people “belonging to the Political departments of Guzerat,” and in complying with that regulation of the Medical Code which directs every medical officer to give occasional instruction to his hospital apprentices—deduct all this from his working day, and it is clear that if, in such a climate as that of Guzerat, the gentleman referred to *did* pay much attention to his Asylum, he must have been blessed with physical powers of no ordinary kind, as well as moral qualities rarely to be met with. The grave has closed over the officer in question, and they who knew him best bear strongest testimony to his worth. Whatever

humanity demand, whence are to be derived the funds requisite for these purposes?" I reply, that to the tastes and consciences of each man, and of each body of men, connected with the country, must it be left to determine how far they are inclined to aid in the good work, and how far the doing so is their duty. But this I venture to affirm, the duty does *not* solely pertain to the Indian Government. That Government has, it is true, by establishing receptacles for the Insane, tacitly acknowledged that, under the political relations it bears to the people of India, it is bound to provide such an amount of Asylum accommodation as is called for, *in the ordinary course of events*. But if it be really desirable that extraordinary measures should be taken to stimulate the demand for such accommodation, it is meet that all who approve of these measures should aid in giving effect to them. And, still limiting my remarks to my own Presidency, I feel confident, from the alacrity with which philanthropic appeals are responded to in Western India, that, were the subject properly agitated, such a sum of money would be raised by voluntary contribution as, united to the proceeds of the sale of the old buildings, would enable Government to rebuild the Asylums of Bombay and Ahmedabad (and that of Poona, if necessary), at comparatively little cost. Should difficulty be at first experienced in obtaining the funds requisite for remodelling and extending the two latter, the inmates of those institutions might be, for a while, transferred to the new model Asylum at Bombay. The number of patients thus congregated would not be inconveniently large; and the removal of those brought from Poona and Ahmedabad, though a troublesome task, and one requiring zeal and conscientiousness could enable a man to do, he doubtless did. But before physical impossibilities the most burning zeal must yield.

The present Civil Surgeon has not, I believe, qualified as an Assistant Magistrate, but it is probable, from an order recently promulgated (excluding from Civil Surgeoncies such as have not passed as Interpreters), that his successors will be expected to do so.

At least three of the four Bengal Asylums, I am told, are under the care of Civil Surgeons.

some tact, might, if carefully gone about, be effected without the occurrence of any serious accident. And, until circumstances admitted of the Asylums at these stations being officered on a different plan from that now obtaining, such a concentration of the existing Lunatic institutions might be beneficial to the patients, in at least one respect.

Unless, however, a financial necessity exist for it, even the temporary condensation of the Lunatic institutions is to be deprecated. And it may, perhaps, appear to those without whose sanction the measure cannot be adopted, that the objections to it so far outweigh any arguments to be adduced in its favour, as to render even the perpetuation of the existing Asylums of Poona and Ahmedabad, on their present footing, preferable to their amalgamation with that of Bombay.*

But, be this as it may, it appears to me that, once established and properly equipped, our Asylums might be rendered almost, if not altogether, self-supporting. At all events, they might be made to accommodate twice their present number of patients, without costing Government one penny beyond the sums now annually expended on them.

This result it is proposed to attain, not by exacting labour from the Insane, but by attaching to each Asylum a farm, garden, and extensive workshops, the duties of which shall be performed by sane labourers, paid at the market rate of

* The following extract from a Bombay letter, which has already been laid under contribution, will serve to show what discrimination is requisite in the removal of Insane patients from one part of India to another:—

“The Scindians on the one side, and, more especially, the Canarese on the other, speak tongues in a great measure, or wholly, unknown in Bombay, and * * * * patients often come into the Asylum with all the appearance of being curable, and in a few weeks or months become fatuous. *They are condemned to silence, from having no one to converse with, and from living among races and people utterly unlike their kindred.*”

Such painful occurrences need not be apprehended from removing the Lunatics of Guzerat and the Deccan to Bombay, as the Mahratta and Guzerattee languages are both in extensive use there. Still, such a measure is, undoubtedly, open to many serious objections.

wages, the profits being carried to the credit of the institution.

Before proceeding to indicate the more immediate benefits such an arrangement would confer on the inmates of our Asylums, I may observe, that it would enable us successfully to develop a plan for native improvement, which has already received the sanction of some of the most enlightened Anglo-Indian philanthropists. Among the many useful and benevolent schemes that have originated with Dr. Buist, of Bombay, not the least important were the erection of an Asylum for the numerous fatherless and deserted children wandering about the streets of that town, and of Normal Industrial Schools, in which native artisans might learn the most improved European methods of conducting their several trades. These two schemes might, Dr. Buist conceived, be advantageously combined; and it appeared to him, that the permanent success of the new institution would be best secured, by rendering it not only self-supporting, but remunerative to its founders. As a profitable investment, it was never likely to be neglected; as a mere philanthropic establishment, its prosperity would be dependent on the amount of disengaged zeal and benevolence from time to time existing, in a rapidly fluctuating community. And he further anticipated no inconsiderable indirect advantages from the competition which, in its pursuit of gain, his "Polytechnic" must introduce into the Bombay market. Such a stimulus seemed to him necessary to rouse the latent energies of a people deplorably contented with the rude implements, and time-sacrificing and material-wasting modes of procedure, they have derived from their ancestors. Dr. Buist's views met with the cordial approbation of many of the most eminent members of the local community. Amongst others, may be mentioned the late Governor, Sir George Russell Clerk, and (I believe) the Honorable Mr. Willoughby, Senior Member of Council; Dr. James Burnes, Surgeon-General of the Bombay Army; Major Holland, Deputy Quarter-Master-General; and Captain French, the officiating Resident at the

Court of Baroda, who is not only a political officer of high standing and great eminence, but one of the most zealous, persevering, and judicious *practical* philanthropists of whom India can boast. Dr. Buist's scheme, I regret to say, has as yet made little progress; but its retardation is due to circumstances quite unconnected with its intrinsic qualities,—circumstances which could not have arisen had the undertaking been under the direct *official* patronage of Government; and the fact that it received the active encouragement of men intimately acquainted with the social and political state of India, is sufficient guarantee that, economically, it was well adapted to the condition of the country.* Every benefit contemplated by Dr. Buist would accrue from the application of his plan to the support of an Asylum. Our workshops would be normal seminaries for native artisans; and by receiving vagrant children into them, as apprentices, we should, while incurring little, if any, additional expense, be providing an admirable Ragged School.

As regards Bombay, Dr. Buist, I have little doubt, would readily consent to his "Polytechnic" being absorbed into a new Asylum. At all events no other station in India is pre-occupied; and even in Bombay there are many branches of industry, which do not come within the scope of Dr. Buist's scheme, and which would prove amply remunerative.

And, now, as to the more immediate benefits that would result to the Insane, from the adoption of the proposed plan.

Though it is suggested that the only labour turned to

* How cordially it was hailed by the more enlightened portion of the native community, may be judged of by the fact, that, long ere he was in a position to receive them, Dr. Buist was waited on by a deputation of artificers, sent down by one of the Princes of Rajpootana, to be entered as pupils at the "Polytechnic." Several hundred miles had these intelligent men trudged on foot, their tools slung behind their backs, to be indoctrinated into the mysteries of their several crafts, as practised in Britain. Other Rajpoot Princes were prepared to adopt similar measures for improving the condition of the useful arts in their respective territories, so soon as Dr. Buist was in a position to commence operations. The late Rajah of Sattara likewise took an interest in the experiment.

profitable account, in behalf of the Asylums, shall be that of sane workmen, our various industrial establishments would, of course, be open to every patient who, wishing to work, was deemed, by the medical officer in charge, fit for the exertion. Thus should we be combining two remedial agencies of acknowledged efficacy in the treatment of Insanity. For, while providing our patients with cheerful, healthful, and useful employment, according to their several tastes, we should bring to bear upon them "the moral influence of example in promoting regularity, method, and submission to discipline, as necessarily involved in the social co-operation of men of sound mind, interspersed with, and engaged in the same occupations as the Insane."* Further, we should be instituting a fund,—all the better for not being eleemosynary,—whence our patients would be provided with a small stock of money on leaving the Asylums. For it is proposed that a daily entry be made of the amount of labour performed by each patient, and that its value (as roughly estimated) be carried to his credit. Part of his earnings it might be deemed proper to expend in the purchase of little luxuries; but the greater portion should be set aside, to accumulate, in the Savings Bank, until his discharge. In incurable cases, the surplus proceeds of the patient's labour might be applied to the use of his family.†

Still further, we should be supplying a desideratum which Dr. Conolly and others have expressed an anxious wish to see supplied; "an establishment intermediate between an Asylum and ordinary life, in which profitable labour could be supplied, to some for a short time, and to others for a longer period." Such an establishment is involved in the proposed scheme. Not only would the transition of the patients, from the padded-room to the bustle of out-door life, be very

* Dr. Combe on "Mental Derangement," p. 365.

† In Appendix II. will be found some remarks on this subject, extracted from Dr. W. A. F. Browne's eloquent and interesting plea for the Insane, published twelve years since, in the form of Addresses to the Managers of the Montrose Royal Lunatic Asylum.

gradual ; but it is reasonable to suppose that, on their discharge most of them would, of their own accord, remain where they were certain of regular and well paid employment, and where they could scarcely have failed to form some attachments. Dr. Conolly adds:—"Such an establishment would become a house of cure ; and if arrangements could be made in them for the temporary care of the neglected children of the Insane, much evil might be kept from their families, and much distress of mind from the patients themselves." Such arrangements could be made, with peculiar facility, under the proposed plan. And can we doubt that by thus bringing our patients and working men of sane mind face to face, day after day, and thus permitting the latter to see, and thoroughly understand, all our proceedings, we should be adopting most effectual means for dissipating the prejudices with which our Asylums are regarded.

No fear need be entertained regarding the treatment of the Lunatics by their sane fellow-labourers. The natives of India, when their passions are unexcited, are kind, gentle, tender-hearted, and naturally disposed to treat the unfortunate with forbearance and sympathy. They are, moreover, very docile and submissive to authority. The foreman and principal workmen, in each department, would, of course, be salaried servants, and hold the rank, and be invested with the responsibilities, of Attendants. Under such an arrangement, the proper treatment of the patients, and the correct behaviour of the casual labourers, would be insured. And if a further check be desired, it would be afforded by vesting in the Superintendent the power of dismissing every subordinate at pleasure, and by rendering the condition of all so comfortable that dismissal would be considered a severe punishment.

Agriculture, the rearing of cattle and poultry, the culture of fruits and vegetables, weaving, rope-making, tent-making, harness-making, carpentry and turning, bookbinding, with the manufacture of bricks, tiles, and coarse pottery, embrace most of the branches of industry in which we could, at first, advantageously engage. And these might easily be con-

ducted, on a tolerably large scale, in connection with an Asylum, without causing the slightest annoyance to such patients as were unfit, or unwilling, to take part in them. The precautions requisite to prevent the escape of the Insane might safely be left to the discretion of any intelligent Medical Superintendent.

If this plan be deemed worthy of notice by my Honourable Masters, the question of its "*practicability*"—which is simply one of £ s. d.—will, of course, be referred to competent judges on the spot. And I should be not more grieved than surprised, were the report of a committee of intelligent and energetic officers, known to be strenuous friends of improvement, and unprejudiced on this particular question, to affirm the impossibility of raising, in the manner suggested, such a sum of money as would enable us, without encroaching on the public treasury, to maintain twice the number of patients now under treatment. My own belief is that, in a few years, the Asylums would become self-supporting. And were such the case, the sums now annually expended on them, being allowed to accumulate, would furnish a fund whence Government could, from time to time, erect new Asylums to be maintained by similar arrangements. But it is, of course, essential to the success of the plan that no other consideration should influence the selection of those entrusted with its execution, than their adaptation to the duty, intellectually and morally. Its administrators should not only be convinced of its practicability, but have its triumphant issue deeply at heart. They should be men whose sole thought in the presence of difficulties is, how they are most easily to be surmounted; and men, moreover, who are capable of inspiring others with their own enthusiasm. In characters of this stamp India has ever been rich; and never was she richer in them than at the present moment. From the Service that produces Pottingers, Outrams, Clerks, Sleemans, Lawrences, Macphersons, Ludlows, Frenches, Browns, &c. &c. &c., Philanthropy will ever obtain what labourers she requires, however rugged be the field she proposes to cultivate, or

however high the moral and intellectual qualifications she may demand of those she consents to employ. Even were it otherwise, the world is wide, and abounds with men specially adapted to the work.

But to return to the financial question of "practicability." The Bombay correspondent, whose communication has been already quoted, and who is, from local knowledge and experience, well qualified to give an opinion, thus writes:—

"A decently managed garden, such as you mention, would pay magnificently; ditto, ditto, a farm, but not quite so well; as farm produce will bear transporting, garden produce will not. *Ten times* the vegetables now brought into market would pay, were the quality improved, and prices reduced. The cultivators muddle on in their own way, and do well enough. Drawing, engraving, and all the graphic arts; watch-mending, instrument repairing, cutlery, and the whole of the demi-scientific handicrafts, would pay beautifully without any outlay. Turning, brick and tile making, coarse pottery, plaster-casting,—all would pay, and hardly require any capital.

"You could always have workmen to any extent in your Asylum, performing work that would pay, while the Insane were being amused, and *taught*. The beauty of the country for these things is, that we work almost without tools, and altogether without shops. Our carpenters, shoemakers, and half our tradesmen carry their tools on their backs, and squat under the nearest tree,—as a mat spread over them is shop enough. Go to some handloom weaver's and see how the fly-shuttle is used: see how that would revolutionize the craft in India! With all that is imported, millions' worth of cloth is annually made in this country."

The demand for garden and farm produce, tents, ropes, harness, and articles of carpentry, by the Public Departments alone, would give ample employment to very large establishments, at all the principal Military Stations; and there is little doubt that Government would readily give their contracts to the Asylums on as favourable, or nearly as

favourable, terms as are at present enjoyed by private speculators. These gentlemen, it is well known, thrive apace on their bargains. So notorious are their profits, that Sir Charles Napier once indulged in the sweeping assertion, that a "public contractor" was synonymous with a "public scoundrel."

But, in addition to the Government contracts, we should have the general markets open to us. And there is no reason why we should not, as our system advanced, engage in the cultivation of sugar, cotton, hemp, and, where the climate suited, flax also. For the latter article we could always command high prices in this country.

Ere the proposed plan be rejected as "*impracticable*," let the history of the Jubbulpoor School of Industry be read, and inwardly digested. From that interesting establishment, 450 Thugs,—murderers by birth and profession, who have now been brought to habits of industry, and rendered comfortable and contented,—send monthly into the market upwards of 300*l.* worth of tents and tent equipments. "*In fine*," observes a writer in "Chambers' Edinburgh Journal," who describes the Jubbulpoor School, "*the paltry outlay of the Government has been already returned, and the establishment supports itself.*" *

Even should it be authoritatively decided, that by the suggested scheme little or no profit can be made, it would still be a question whether its adoption is not advisable; for were the establishments which it is recommended to append to the Asylums merely self-supporting, they would at all events afford normal instruction to the native artisan and labourer, ragged-schools for destitute and deserted children, peculiar facilities for successfully treating the Insane, and a powerful propagandist machinery for disseminating correct views regarding the value of Asylums. But, unless they can be made to defray the expenses of the Asylums to which they are attached, there is, it is to be feared, little hope for the

* At the end of this pamphlet (Appendix III.) will be found a lengthy extract from the interesting article referred to, and to it the reader's attention is earnestly directed.

Insane poor of India. For, exhausted as the treasury has been by the almost constant demands made on it, during the last ten years, for war purposes, and burdened as it is with unproductive conquests, which drain off upwards of a million sterling annually, it is hardly to be supposed that, however anxious they may be to do so, the rulers of India can afford to give that extension, or efficiency, to the Lunatic institutions of the country which seems so desirable. And it must not be forgotten that, great and touching as are the claims of the Insane, there are other claims that may not, without inhumanity, be overlooked. There are, for example, considerable tracts of country from which the horrors of periodic famine can only be averted by the expenditure of large sums of money, in the construction of canals and tanks: and these, and such-like useful and benevolent undertakings has the Indian Government been reluctantly compelled, in a great measure, to abstain from, or intermit, to enable it to carry on wars it would gladly have avoided.

It now only remains for me to add a few words in explanation of the circumstances which have induced so very junior an officer to broach hitherto undebated matters, towards the elucidation of which he is able to supply so little positive information. And I hope that those who have had the patience to read thus far will bear with me a little longer, while I endeavour to justify my conduct.

As a student, my tastes led me to pay considerable attention to the subject of Insanity; and enjoying the friendship of men who were, and had been, engaged in the treatment of the Insane, I could scarcely fail to imbibe some of their views and feelings regarding that unfortunate body, and the duties which society and governments owe to them. Such being the case, I had not been very long in India, ere I made inquiries regarding the Lunatic institutions of my own Presidency; and the answers I received left on my mind the painful impression, that the Insane did not receive that amount of attention to which, according to European ideas, their sad lot entitled them. I therefore resolved to avail

myself of such opportunities as presented themselves for investigating the statistics of Insanity, and the condition of the Insane. But active service in the field, and the tour of duty afloat which falls to the share of the medical officers of the Bombay Army, occupied five of the six years I spent in India: and these were spheres of action little favourable to the prosecution of systematic inquiries, of any kind. On being released from service in the Indian Navy, I was, for some months, too much engaged with my official avocations to do more than draft a series of questions, which I intended presenting to the Medical Board, with a request that they might, under Government sanction, be circularly transmitted to the Collectors, Magistrates, and Civil Surgeons of the Presidency; and before I could carry out my purpose, gradually declining health compelled me to seek change of air, and eventually to come home. Soon after my arrival in England, I re-applied myself to the study of Insanity and Asylum management, in the hope of being able to effect some good, on my return to India: and the more I did so, the more convinced did I become that there was much need for an investigation into the condition of the Insane of that country.

By such of the East India Directors as I had an opportunity of communicating with on the subject, I had been assured that it was one in which they took a deep interest; I had been informed that its discussion would not be deemed insubordinate, or unbecoming; and there appeared no prospect of the matter being taken in hand by any one of higher standing in the Service. I accordingly resolved to obtain from India such information as would enable me to draw up a memoir, tolerably full of facts and figures, to be submitted to my official superiors, and to a few others especially interested in the Insane. But for a non-official person to hunt for information in India, while residing in Britain, is the very type of the "pursuit of knowledge under difficulties." Some of my letters remain unanswered; and the answers to others convey every imaginable description of facts save

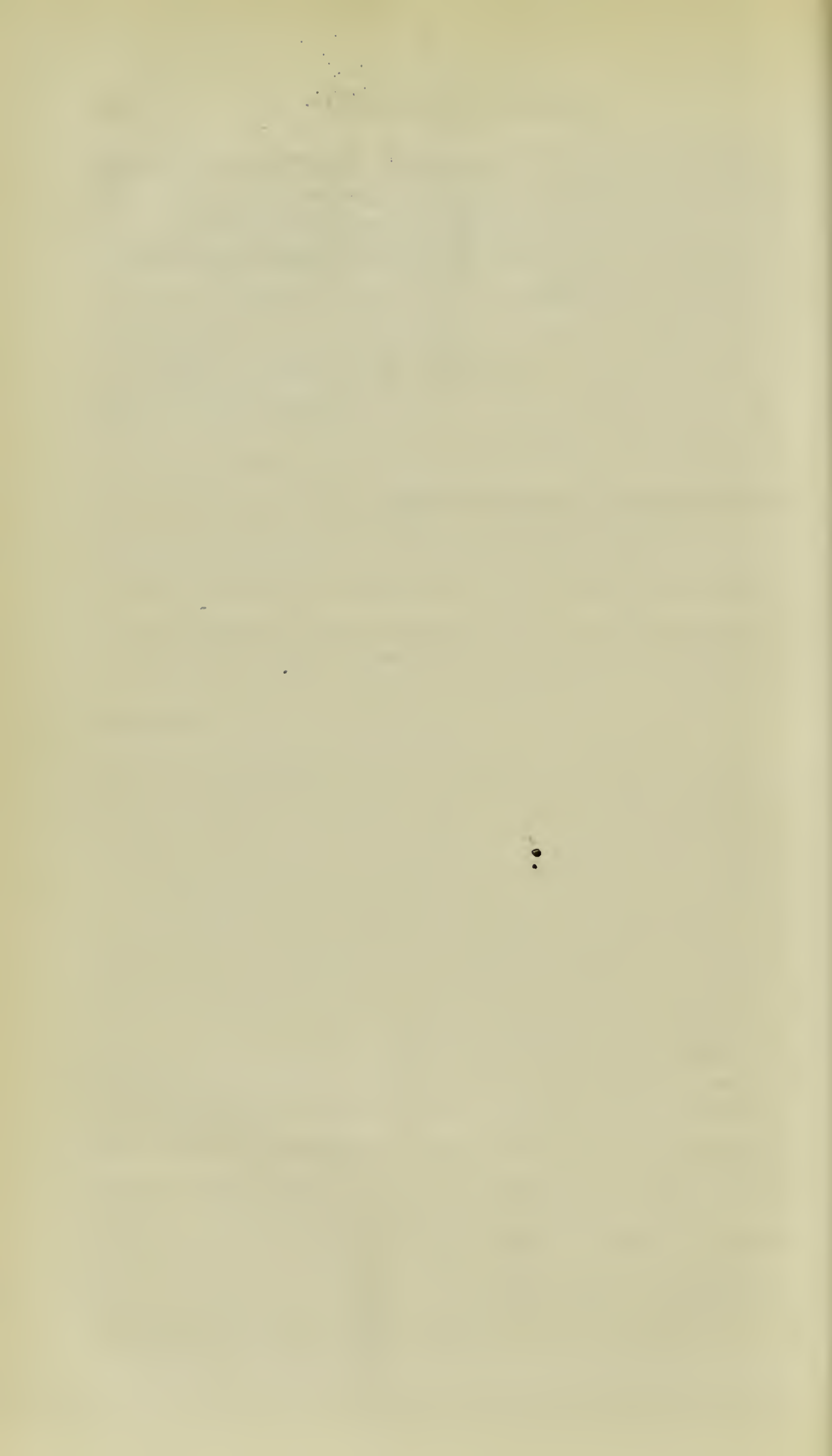
those which I sought. "Impressions," "faint recollections," and hearsay accounts, were, of course, thrown away as unsuited to my purpose. And finding that I had little in the shape of statistical or descriptive information available, I resolved to move no further in the matter till my return to Bombay, when it was my intention to make an official application, through the Medical Board, to the local Government, for the means of prosecuting an inquiry into the subject. But it was represented to me, by several gentlemen who entered warmly into my feelings, that such a plan would involve the loss of much precious time. They argued that, however interesting additional facts might be, they were not necessary for arriving at a decision on the general questions I wished discussed; and that to leave England without bringing these questions forward, would be a breach of duty to those with whom I professed to sympathize. And, on a re-consideration of the matter, it appeared to me that they were right.

That a great majority of the Insane of India are unprovided with medical treatment is disputed by none; that this is an evil will be denied by few; and the question of its remediability seems one, the solution of which requires rather a knowledge of human nature, and of the history of Asylum Reform, than extensive local information or experience. As regards the plan suggested for applying a remedy, three considerations appear to be involved. *Firstly*, Its economic suitability to the condition of the country; and this, it is submitted, has already been affirmed. *Secondly*, Its adaptation to the wants, procedure, and discipline of an Asylum; and on this, the youngest Superintendent in Britain one would conceive to be better qualified to pronounce, than the collective wisdom, professional and lay, of the three Indian Presidencies. *Thirdly*, Its prospects of financial success; and this point, as has been admitted, must be referred to competent judges on the spot. But the necessity of deferring judgment on the second of these considerations, till the third be canvassed, is not quite obvious.

Should the foregoing pages be deemed to portray the question of Lunacy in India in colours too vivid, I trust the picture will be referred to its true sources,—strong feelings, and strong convictions, on a subject that has long occupied my thoughts.

GEORGE M. OGILVIE, M.D.,
Bombay Medical Service.

*London, 15, William Street, Regent's Park,
October 18th, 1849.*



APPENDIX I.

IS INSANITY A DISEASE OF VERY RARE OCCURRENCE IN INDIA ?

“ CLIMATE and atmospheric changes have been, by some authors on this subject, considered to exercise great influence in causing Insanity ; so much so that the supposed greater liability of Englishmen to become insane, has been attributed by some French writers to the variability of the weather, and the prevalence of fogs and mists in our country.

“ It is a well-known fact that the inhabitants of mountainous countries have strong passions, and are extremely jealous of any infringement upon their liberties and freedom : and that they are at the same time much disposed to Nostalgia, and also to suicide. On the other hand, the inhabitants of plains and flat countries are, generally speaking, less warlike than mountaineers. They are more easily governed, and are said to have less violent passions. Elevated situations, especially if wild and sterile, are supposed to produce a disposition to mania ; whilst flat countries, particularly if abounding in marshes and woods, are considered as predisposing to Insanity with depression and dementia.

“ *The state of institutions and manners, however, exert so great an influence over the production of Insanity, that the changes produced by these means in each country, render it difficult to distinguish the share which must be assigned to climate.* The only general fact which can be expressed is, that Insanity is more rare in climates where extremes of temperature prevail, as in Africa and Russia ; that it is, on the other hand, very common in temperate climates, as in France, England, Germany, and Italy : a

“fact which is better explained by the influence of civilization, than by that of climate.”—Sir A. Morison's *Lectures on Insanity*, pp. 276, 277.

It is generally asserted by medical men that Insanity is a disease of *very* rare occurrence in India. But the assertion does not appear to rest on any solid foundation. On the contrary, there seems reason to refer it to the category of those “*false facts*,” which are the bane and opprobrium of medical science. At all events, till fairly established by the results of carefully conducted statistical investigations, there are many considerations that would seem to justify the scepticism of those who presume to doubt its accuracy.

In the first place, it is difficult to detect in the climatic peculiarities of India, as determined by their physiological effects, aught to justify an *à priori* assumption that its inhabitants enjoy any very remarkable immunity from mental derangement.

Its atmospheric conditions, it is true, are not subject to the same sudden vicissitudes as those of our own country, and they are peculiarly favourable to a vigorous discharge of the cutaneous functions. Further, the vital stimuli of heat and light are more profusely distributed there than here. But, to counterbalance these advantages, health is far more exposed in India than in England to the dangers that arise from Insolation and Malaria, morbid agencies powerfully affecting the nervous system. The continued operation of climatic causes has developed in the natives of the former country a high nervous impressibility ; and it cannot be alleged that they enjoy any immunity from the majority of those maladies which are, or have been alleged to be, predisposing causes of Insanity amongst ourselves, such as fevers, rheumatism, abdominal disorders, cutaneous affections, and diseases of the brain.

Secondly, if there be nothing in the climatic peculiarities of India, there would seem to be as little in the political, social, or moral condition of its people, to authorize us in, *à priori*, assuming that they are very much more exempt than ourselves from the operation of those influences which are generally recognised as the predisposing, and exciting, causes of Insanity.

India is not a land of savages ; neither is it an Arcadia. Civilization in that country does not, indeed, present the same aspect as in Britain ; nor has it, by any means, attained an equal development. But a certain, and that a comparatively high, degree of civilization

does exist, and gives rise to a state of society scarcely less complex and artificial than our own. The Governments of the Indian Presidencies differ but little from those of Crown Colonies unprovided with representative legislatures, save in being more liberal, considerate, paternal, and accessible. The press of India is as free as that of England. The right of the people to meet in public, discuss their grievances, and petition, is as fully recognised in the one country as in the other ; and though our coloured fellow-subjects in the East have no parliamentary proceedings with which to excite themselves, they, nevertheless, enjoy abundant facilities for cultivating, and displaying, the spirit of faction. They feel keenly, and express themselves warmly, on questions of Caste ; and are not one whit behind Englishmen in appreciating the luxury of sectarian controversy. The religious bodies into which they are divided are in a perennial state of intense antagonism ; and, but for the restraints of British Law, the more ardent theologians amongst them, would gladly evince their zeal for God, by an unscrupulous persecution of their fellow-men. Each town and district has its local “interests,” cliques, cabals, and squabbles ; and though the questions agitated may, in our opinion, be less important than those with which we ourselves are busied, they are not less keenly disputed, nor less potent in inflaming the passions of the disputants. The spirit of commercial speculation exists in India as in England ; and there, as here, is productive of rash ventures, immoral practices, corroding cares, and crushing calamities.

Hindoos, and Mahomedans constitute the great bulk of the population of India ; the former sunk in a degrading, and demoralizing idolatry, which elevates certain forms of suicide and prostitution to the dignity of meritorious acts ; the latter clinging to a creed which promises to its votaries no higher reward than immortality in a sensual paradise. Both Hindoos and Mahomedans are grossly superstitious ; both frequently display a wild fanaticism ; and amongst both “Sanctity,” whether hereditary or acquired, not only receives a homage the most debasing, but wields spiritual weapons of a very dangerous kind, exercising an influence over the minds and imaginations of the people, unsurpassed in the history of European priestcraft.

Vanity is as vain, pride as proud, passion as vehement, unreflective, and overpowering, in India as in England ; and these emotions

are not subjected, in the East, to the same intellectual and moral restraints that education and public opinion place on them in this country. Gambling is an hereditary vice, jealousy a traditional feature of the natives of India. Revenge they have been taught to deem a virtue; craftiness they are but too apt to confound with wisdom; and the love of money is deeply rooted in the inmost recesses of their character. The Oriental constitution is proverbially salacious; Oriental usage sanctions an almost unbridled gratification of sexual desire; and the Oriental mind has a natural affinity for the prurient and the foul.* Intemperance is not, by any means, so universal a vice in India as in England; but it prevails to a very melancholy extent. Opium, hemp, and alcohol have each their votaries; and, by some, all three inebriants are indulged in, as convenience may suggest or opportunity offer. The use of tobacco is by all classes carried to excess.

They who best understand the native character will, generally, be found to speak most enthusiastically of the many fine traits it displays: and they who know least of it, and are therefore most prejudiced against it, are constrained to admit that it, not unfrequently, exhibits graces and virtues that put Britons to the blush. But the warmest admirer of the natives of India cannot pretend that moral elevation, or purity of mind or life (as measured by our own standards), characterize them as a body. As a body, they *have* many endearing qualities; but those just named do not swell the number. The possession of them causes the individuals in whom they are found to stand out in relief from the surface of Indian society, which, when examined, presents what is generally regarded as a condition not unfavourable to the development of Insanity,—a sensuous civilization enjoyed by a people in whom Sense predominates; *who are untaught to practise self-restraint as a duty*; whose

* Many of the favourite songs of the Indian populace are replete with lascivious allusions; their more piquant anecdotes are such as the votaries of Priapus and Mammon might alone be supposed to relish; and the ordinary language of reproach and invective is such a compound of all that is most unclean and unnatural, as would seem, to European minds, to betoken, in those using it, an absence of every sentiment that is chaste, refined, or manly. The abominations of certain Hindoo festivals surpass those of the Roman Saturnalia. And not only is sexual commerce carried to an undue excess, but many, denied or satiated with, the more legitimate mode of gratifying their lusts, have recourse, not only to self-pollution, but to other methods from which the mind revolts, in loathing and with horror.

intellectual powers have not been duly, nor wisely, cultivated ; and whose moral qualities false religions, have tended, rather to pervert, than to foster.

The rustics of India are, undoubtedly, in many respects, unlike the dwellers in towns ; but it is difficult to believe that they differ from them very much more than do the rural from the urban populations, of other parts of the world. They are more intensely ignorant, more miserably superstitious, and, in many cases, more poverty-stricken and squalid ; but they are exposed to the same climatic influences ; they possess the same physiological and psychological characteristics ; they are attached to the same order of enjoyments ; they are votaries of the same degrading religions ; *and they are equally untrained to habits of self-restraint.* They have their cares and heart-aches, their feuds and jealousies, their pursuits of pleasure and of business, as well as their brethren of the towns ; and they are, equally with them, destitute of those hopes, consolations, and secret influences which aid, even when they fail to rescue, the Christian whom calamities overtake, dangers beset, or temptations assail. They are liable to greater physical privations than the town people ; they are fully more exposed to the prejudicial effects of Insolation, Malaria, and the other climatic sources of disease ; and, not having the same advantages of medical treatment, acute maladies are more apt, in their case, to issue in chronic and confirmed ill health.

These considerations would seem to render it *à priori* improbable that the rural enjoy a very much greater immunity from mental derangement, than the urban population of India : and what has previously been urged tends to show that if the latter be really *far* less liable than the inhabitants of Britain, the circumstance can scarcely be accounted for by any observable peculiarities of climate, government, social organization, physical or psychical constitution. The difficulty of explaining it would seem to be still further enhanced by the universally admitted fact, that a very large portion of those who are undoubtedly Insane are suffered to go at large ; for it is only reasonable to conclude that these unhappy beings are the means of propagating a predisposition to the disease, by holding sexual intercourse with each other, and with the Sane. And it can scarcely be supposed that the institution of CASTE, with its restrictions on matrimonial alliances, can itself have failed, in the course of many centuries, to beget some degree of predisposition to Insanity, more especially amongst the village population.

The foregoing observations have been offered, not with a view to prove that Insanity is a malady of as frequent occurrence in India as in England, but to show cause why we should hesitate to take for granted its *absolute* infrequency in the former country, till we have stronger proof of the alleged fact than is contained in unsubstantiated averments; averments which, at all events, receive no support from the "Report on the Health of the Madras Troops," published by the Statistical Society in the third volume of their Journal.* From that report we learn that, on an average of twelve years (from 1827 to 1838, both years inclusive), Insanity manifested itself annually in 1.2 per 1000 men. Unless, therefore, it can be shown that the classes from which the Madras army is recruited are peculiarly pre-disposed to Insanity; or that there is something in the military profession in India which tends powerfully to promote mental derangement; or, finally, that the twelve years referred to do not afford a fair criterion by which to judge of the average mental health of the Madras troops, we are surely justified in suspecting that 1.2 per 1000 cannot very grossly exaggerate the proportion borne by the Insane to the Sane, generally, throughout the Madras Presidency. And, making all due allowance for the fact that, in the south of India, far less attention is paid to the dietetic and other injunctions of the Hindoo Code, as well as to the anti-alcoholic precepts of the Koran, than in the territories subject to the Bengal and Bombay Governments, it is still difficult to believe that, if the Madras Report gives anything like an approximation to the Statistics of Insanity in the Madras Presidency, the malady can be so *very* infrequent in other parts of India as is often alleged.

Of course it is not asserted that the Madras Report *does* give such an approximation. That document has only been referred to, as appearing to justify the doubts I have ventured to express, as to the natives of India enjoying any very marvellous exemption from mental derangement.

[Since the foregoing remarks were printed, I have had opportunities of conversing, on the subject to which they refer, with gentlemen whose intimate acquaintance with India and its people entitles them to speak with confidence; and it is their opinion that Insanity is, decidedly, a rare disease in that country. By one of these gentlemen, whose official duties brought him into close intercourse with

* The only document, at all bearing on the subject, I have been able to procure.

all ranks of natives, and whose talents for observation are universally acknowledged (I allude to Colonel Sykes), I am assured that the description I have given of the natives of India does *not* apply to the strictly rural population, whose lives for the most part present an even and passionless tenor rarely witnessed amongst our own countrymen, and whose general and domestic arrangements are characterized by a regularity, a method, and a quietness most favourable to the maintenance of mental health.

Yet, with all these qualifications, I cannot but adhere to the conviction I have ventured to express, that the *aggregate* amount of the Insane, in a population of probably 90,000,000 souls, must bear a most undesirable proportion to what we have seen to be the numbers of the inmates of the Indian Asylums.]

APPENDIX II.

It is, I have reason to believe, in contemplation to present the profession with an account of Dr. Robinson's exertions, and of their gratifying results. Such being the case, I will only add that the advent of this good man to the Calcutta Asylum was an event scarcely less replete with moral interest than Pinel's appointment to the Bicêtre. Dr. Robinson was cut off in the first year of his ministrations ; but, ere he was called away, his generous heart had been gladdened with the complete success which rewarded his labours of love.

That, under the superintendence of Dr. Pemble Strong, the Asylum has not deteriorated, is evident from the following cursory allusion to it, in the paper "On the Mortality in the Jails of the twenty-four Pergunnahs," read by Colonel Sykes before the Statistical Society in November 1848, and published in the Society's Journal for February 1849 :—

"The average deaths in the Lunatic Asylum for ten years, from 1833 to 1842, was 16.9 per cent. ; and for five years, from 1843 to 1847, the mortality was 17.3 per cent., which Dr. Strong shows, from tables that he quotes, to be infinitely less than in the asylums in Europe. At Sunavra, in Italy, the deaths are represented as 42.5 per cent. ; at Paris, 35.6 per cent. ; and at ten asylums, in 1837, in England, 21 per cent.

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"Dr. Strong gives a table, showing the advantage of exercise and amusement to lunatic patients, and says :—'The employment and amusement of the convalescent insanes are various. When the floors became so damp, from age, that they could not lie upon them, they constructed raised platforms of bamboo, for beds, them-

“ selves. Singing, dancing, cards (not gambling), the drum, the
“ fife, &c., &c., are encouraged ; some women spin, some make
“ cloth, pick coffee, rice, &c. ; and the insane men, who exercise in
“ the open air, have, for many years, been constantly employed in
“ sowing, transplanting, and rearing coffee, a quantity of which was
“ packed up and sent by the ship *Warrior* to the Hon. Court of
“ Directors in 1832, and some to the Royal Asiatic Society, and
“ was highly approved by the London brokers.’

“ Every description of gardening,” proceeds Colonel Sykes, “ has
“ been adopted by those willing to work ; and this activity has
“ been, Dr. Strong thinks, the chief means of curing and discharg-
“ ing many. When the American cotton-seed was introduced, the
“ Insanes were amongst the first to raise the plants : large quan-
“ tities of Otaheite sugar-cane have been produced by their labour ;
“ and cuttings of the cane, cotton, and coffee plants, have been sent
“ to various parts of India, from the garden of the Insane Hospital.

“ The Cactus plant has been extensively reared, and the Cochi-
“ neal insect produced. The Spanish Arnato, the Sapan Wood of
“ Commerce, Mulberry plants, and the Cassada which produces
“ tapioca, have all been cultivated ; and, latterly, the Aloe, from the
“ fibre of which rope of great strength has been made. I mention
“ these facts to show that the celebrated Hanwell Asylum system
“ had a prototype in India.”

APPENDIX III.

ON REMUNERATING LUNATICS FOR THEIR LABOUR.

“THERE is,” writes the distinguished Dr. W. A. F. Browne, of Dumfries, “a rule in many Asylums, that when we have succeeded,—when the pauper Lunatic, in obedience to our injunctions, has engaged in some useful occupation,—he shall receive no wages for his labour. *I think the rule in every way a bad one.* It says, in other words, he shall have no interest in what he does. “Mais,” says a kind and judicious friend to the Lunatic, “nous le répétons, il faut rémunérer l’activité par une recompense quelconque, par un léger salaire, une plus grande liberté, de plus beaux habits. La plupart des aliénés aiment le tabac. On fera ce besoin au profit du travail.” There can exist no doubt but that an establishment is fully entitled to the proceeds of the labour of all those supported by charity, and even of those who pay board. In many places these proceeds are considerable. * * * * * It would be indiscreet to sacrifice this, it may be argued, and preposterous to stipendize those who can want for nothing, and who very often know neither the value of money, nor how it can be converted into gratification. But this is not the principle at stake: this is not the bearing of the question on which we would stamp the stigma of error. Every one will admit that the Lunatic has no *claim*, on the Asylum where he is cherished and supported, to a compensation for his earnings; that the amount of these are as nothing in liquidation of the debt he owes for the peace, and protection, and chance of recovery which he enjoys: and that it would be ridiculous, and might be dangerous, to inculcate upon him that he has any such claim. The gravamen lies in the declaration that he has, and can have no interest in, or reward for, his daily occupations. * * * * *

“ The kindness and expediency of the proposal to accumulate part of the earnings of the curable Insane, until their health be completely restored, can best be understood by considering the situation of such individuals when liberated. Supported by their parishes, or by public benevolence, while insane and confined, they lose all claim upon such resources by their dismissal; they pass from a quiet home, and are thrown upon society pennyless, it may be without friends or a single being who will shelter or sustain them, incapable of engaging in their ordinary trade, and unable to obtain employment were they capable of undertaking it. This cannot fail to inflict misery, to threaten the still delicate tenure of health, and, undoing all that care and kindness had accomplished, to bring about a relapse. The remedy is self-evident. Let all institutions, where occupation is extensively carried on, tax the revenue derived from the articles manufactured, or saved by the services performed; the amount of the tax to be expended in providing for the safety and support of patients after they have left the house; the funds to be confided to themselves if trustworthy, or, what would be better, to responsible guardians. This is just continuing the surveillance and treatment for a longer time, and spreading the benefits of such institutions over a period and scenes more critical, as to the permanency of health, than even the first weeks of convalescence. These suggestions are founded upon experience, and are sufficiently justified by what has long been the practice at Salpêtrière, although *there the distinct rights of the Lunatic to wages is recognised.*”—*Dr. W. A. F. Browne on Insanity and Asylums*, pp. 196-199.

APPENDIX IV.

THE JUBBULPOOR SCHOOL OF INDUSTRY.

THE following interesting notice of the Jubbulpoor School of Industry is extracted from an article that appeared in *Chambers' Edinburgh Journal* for October 9, 1847.

“The grand difficulty that was at first found in the suppression of Thuggee, arose from the vast extent of the territory it pervaded, and the want of local courts for the special cognisance of that gigantic crime. Such tribunals were at length formed in the capital cities of various native princes, with our residents for their judges ; while at Jubbulpoor, Colonel Sleeman established himself, in 1836, as chief superintendent of the whole. Thanks to the energy of this meritorious officer, murder was now no longer permitted to traverse the country unchecked. Upwards of a thousand Thug families were apprehended, and sent in to Jubbulpoor for trial ; and as everything is on a great scale in India, it was no uncommon thing to see in a single morning, fifteen, twenty, even twenty-five, of these wretches swinging upon the gallows. The consequence of this virtually humane severity was, that the whole race was seized with a panic ; the gangs separated and fled ; their individual members, of course, found their occupation gone ; and in a space of time wonderfully short, a system that had been for hundreds of years rooted in habit and religion was broken up and destroyed.

“But all the convicts could not be hanged, and many were found useful as approvers in obtaining the conviction of the rest, as they were captured from time to time. Of these there had collected at Jubbulpoor, in the year 1837, 450 men with their wives and families, who resided during the day in a walled village in the neighbourhood built on purpose for their reception, while at night the men

were locked up in the jails of the town. Each family, according to size, received from four to eight shillings a month for its support ; but as the mouths increased in number, this grew more and more inadequate, and the children were sent out by their parents to work, beg, pilfer, or forage for themselves in any way they thought proper. Colonel Sleeman saw that this system could not go on. As the children grew up, their wants would be greater, and their will stronger, and the convict village would turn out to be a nursery of crime. Under these circumstances, he suggested to his able and energetic assistant, Lieutenant Brown, the necessity of their attempting to introduce habits of industry among the convicts and their families.

“ Lieutenant Brown set to work with his customary alacrity, and erected a few sheds near his own house, where he induced about two hundred of the approvers themselves to repair, for the purpose of working at some common manufacture. These men, however, had never in their lives tried their hands at anything but murder, and such work as they were now set to did not come kindly to them. Their reward was to be the profit on the articles manufactured ; but the manufacture was so bad, and the profit, in consequence, so small, that the labourers became first discontented, then disgusted, and then enraged, at their having condescended to anything at once so mean and unprofitable as regular industry. One day, in order to make an end of the business, they set fire to the whole plant, and burned it to the ground. Here they had reckoned, however, without their host, Lieutenant Brown ; for the circumstance only made him the more determined and peremptory. He turned out the whole village morning and evening for six hours, to make bricks sufficient for a shed eighty feet by forty ; and having completed the building, he borrowed 50*l.* from the Government to roof it in. The lieutenant himself, however, had to attend to his magisterial and other duties from ten till five o'clock ; and the native guards were useless in superintendence, as they stood in the most abject awe of their desperate prisoners, and allowed them to work or play just as they pleased. He applied, therefore, for an overseer, and obtained, in 1840, the services of a Mr. Williams, a daring and indefatigable officer, who kept four hundred desperadoes at work from seven A.M. till five P.M., thrashing with his own hands the idle and refractory. Under this discipline, the convicts were able in two years to spin hemp, weave

common carpeting, make coarse towels, door-mats, &c., all of which were sold at Jubbulpoor and the surrounding stations.

“It was now considered advisable to make an attempt with the children; and the approvers were informed that all who chose might bring their sons to the factory, who would be taught a trade, and receive a monthly stipend. Not one appeared. It was the idea of the parents that the real object of the Government was to make their children Christians; and although they, the prisoners, must work under compulsion, they were determined to place their offspring, who were free, under no such suspicious subjection. Mr. Williams at length offered, as a premium to such parents as should comply, the privilege of sleeping in the village, instead of being locked up in the jail at night; and the consequence was, that twenty boys appeared at the factory the next morning, and one hundred more within a week. The latter, however, were rejected; for Mr. Williams had become uneasy at the idea of leaving so many desperate men together in a village guarded by only four sentries. It was necessary to proceed by degrees, and let the *ci-devant* Thugs feel their way to the comparative freedom of the village.

“The first twenty boys were taught the manufacture of Brussels carpeting by an expert weaver from Mirzapore, and in three months were able to go on without their master. Another score of boys were then admitted; and in six months there were in all fifty boys, under ten years of age, busily employed in carpet-weaving. But although such a luxury as Brussels carpets might employ fifty boys even in India, it could not afford occupation for hundreds; the overseer, therefore, constructed another shed similar to the one built by Lieutenant Brown, and set more approvers and boys to the manufacture of cotton cloth. And cotton cloth they did manufacture to a considerable extent; but, unluckily, when they came to sell it, they found the long cloths of another hemisphere offered in the bazaar at two shillings for six yards; while for the same money they could not afford more than seven of their own, as coarse as dowlas. This now, of course, remained unsaleable. “Read this, men of Manchester!” says our correspondent. “In the valley of the Nerbudda, where cotton is cheaper than in any part of India, and where labour is the cheapest in the world—being six shillings a month for weavers who will work with an Indian loom twelve hours a day—in that valley you can sell cheaper cloth than is pro-

duced at our very doors, although, to say nothing of the sea voyage of so many thousand miles, you have to bring your manufacture 800 miles inland, and pay duty on it four times after it has left Calcutta !”

“What was to be done ? The cloth must be used—the work must go on. It was suggested by the overseer to turn the stuff into tents ; and although these had hitherto been supposed to require expert workmen, no one now saw a difficulty in teaching the Thugs anything. Expert workmen were brought from Futtyghur ; and in twelve months, 100 people were employed in making tents, stamping the chintzes for lining, turning the poles, making carpets, ropes, and a score of other articles indispensable for a Bengal tent. From the year 1840 to 1847, this establishment has increased tenfold : it has now upwards of twenty large workshops, built in good style by the Thugs themselves ; and among the hands are 150 boys, most of whom earn more than ordinary workmen in the town. The original 450 murderers by birth and profession who have thus been brought into habits of industry, are represented as exhibiting every appearance of contentment and comfort ; their children are growing up respectable members of the new form of society of which they are a part ; their wives keep their houses and village clean, and add to the family funds by spinning thread at their leisure hours, which is purchased at the factory. The wages paid to them average 80%. a month ; and the goods sold exceed 300%. a month. In fine, the paltry outlay of the Government has been already returned, and the establishment supports itself.

“We have but one more trait to add to this cheering picture. The question is no longer how to induce the attendance of the children at the factory ; but, on the contrary, the advantages derivable from *permission* to do so are so manifest, that the superintendent is able to make a condition with their parents. The condition is, that the children attend a school provided for them, and learn to read and write before being admitted to work !”

As confirming the views in support of which the history of the Jubbulpoor School has been cited, it may be mentioned that the American Mission in Western India is, in a great measure, maintained by the profits of an admirably conducted Printing Establishment, in Bombay, ably superintended by the pious and estimable Mr. Allen, one of the Missionaries. For many years, the “American Mission

Press" was the only one, in Western India, that could turn out a respectable specimen of Typography. It is still the printing-office most in repute. Mr. Allen is not only a Printer, but also an accomplished Typefounder; and, in both capacities, his labours have but one object,—that of providing means for Evangelizing the Heathen he has crossed the Ocean to befriend.